# Runswick Mantist,

## CHRISTIAN

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Glory to God in the Highest, and on Earth Peace, Good Will toward Men."

For Terms see First Page

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#### New Brunswick Baptist AND CHRISTIAN VISITOR. A ELIGIOUS FAMILY NEWSPAPER

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The New Brunswick Baptist and Christian Visitor—For 1861, Will be enriched by regular contributions from the

pens of
REV. S. ROBINSON, Pastor of Brussells-st.,
" E. CADY, Pastor of Portland,
" I. WALLACE, A. M., Pastor of Carleton,
" J. C. HURD, Pastor of Fredericton,
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Baptist Seminary,

T. TODD, Missionary,—Financial Agent
of the Union Society; and

D. NUTTER, of Livermore, Me.

The Pastors of the different churches, and
other valued brethren will keep the New Series thoroughly posted on all matters of local and denominational interest.

All Communications intended for this paper, to be addressed, "N. B. Baptist & Visitor Office, St. John, N. B. TERMS OF THE BAPTIST AND VISITOR.

For remittances received by us zer up to 1st of March, we will send the Bap-To May 1, 1861, ... for ... Sept 1, 1861, ... for ... Jan. 1, 1862, ... " ... May 1, 1862, ... " ... Subscriptions already received will be credited

according to the above scale. CLUBS Will receive the Baptist and Visitor as follows

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#### Poetry.

GUARD THINE ACTION.

BY SALLIE ADA REEDY.

When you meet with one suspected Of some secret deed of shame,
And for this by all rejected
As a thing of evil fame—
Guard thine every look and action—
Speak no heartless word of blame;
For the slanderer's vile detraction Yet may soil thy goodly name.

When you meet a brow that's awing With its wrinkled lines of gloom, And a haughty step that's drawing To a solitary tomb—
Guard thine action; some great sorrow
Made that man a spectre grim, And the sunset of to-morrow May have left you like to him.

When you meet with one pursuing
Paths the lost have entered in,
Working out his own undoing
With his recklessness and sin,
Think, if placed in his condition,
Would a kind word be in vain?
Or a look of cold suspicion
Win thee back to truth again?

There are spots that bear no flowers Not because the soil is bad,

Not because the soil is bad,
But that summer's gentle showers
Never made their bosoms glad;
Better have an act that's kindly
Treated sometimes with disdain,
Than by judging others blindly,
Doom the innocent to pain.

### Sabbath Schools,

(Published by Request ) AN ADDRESS. DELIVERED BEFORE THE BRUSSEL STREET SABBATH SCHOOL, BY SILAS ALWARD.

In the next place we will proceed to the consideration of the period of youth as the season for the cultivation of the mind .-When we contrast its dignity and destiny with that of the body, how great the differ ence, how wide the contrast. When the latter shall be dust, the former will be ascending higher and higher in knowledge and happiness, or sinking deeper and deeper in misery,; yet, with this solemn fact ever before us, how careless and indifyoung men will devote much of their precious time in decorating—and sometimes, too, in a very barbarous and uncouth man-

this object. Time can be found for sense- happiness? Was it when your thoughts less parade, for unsatisfying pleasures, and were wandering from this trifle to that senseless frivolities, and for amassing a for- senseless pleasure, when no definite object tune. Is this as it should be? Our in- was presented to excite your ambition or tellects were given us for nobler purcoses; to urge you on in generous rivalry, or was it was never designed that we should grovel it when engaged in the study of the laws of in the dust of this world for its glittering nature, in tracing effect to cause, and cause trash, that all its powers should centre here. to effect, when feasting upon the literature God bids us raise ourselves erect, look to which has been bequeathed to us as our the heavens and admire the wonders of richest legacy when storing your minds His hand; lift our thoughts above the chill- with that knowledge so requisite for every ing damps and vitiated atmosphere of this state of life? Truth must compel you to world. If the time that is spent in idle- say the latter. The case of that youngness, in gossip and scandal were religious- man is truly lamentable, who does not conly devoted to study, how widely different

would society soon be from what it is now. We will deduce some reasons why our young men should seek the cultivation of their minds. Our young men must prepare themselves for the exigencies of the Magazine. times. The education of our fathers will not answer us. When they planted themselves in the wilds of our Province, their whole attention was necessarily engaged in securing a livelihood, and in endeavouring to better the condition of their children in what was then considered a rigorous and inhospitable clime; but through their industry and indomitable perseverance our land is made to blossom like the rose beauty has taken the place of deformity, and conviction is succeeded by the strong est certainty, that no country surpasses our own in natural resources and unmistak-

able evidences of wealth. Nobly did these daring pioneers assert principles of freedom, and wisely did they mould the form of our government, till now no part of the world surpasses us in its religious and political freedom. Then into your hands, young men, they will soon vanced in point of consideration above the deliver this noble land, with its railroads, telegraphs, and steamboats, its marts of industry and increasing commerce. Will you then through ignorance and a want of the man whose mind has been cultivated, public spirit, allow our institutions to who has more deeply inquired into the languish, a mildew and a blight to settle works of God here, shall in the world of become a by-word, a reproach among the nations of the world? No! rather let us to carry forward the investigation of the by our own intelligence and the strength of new revelations there disclosed, than the our morals do more, if possible, for our one who has buried his talents in the carth Province than did our fathers. Let it be Can it be expected that the untried powers our ambition to make our country the synonyme for high mental and moral culture, the cynosure of all that is noble in patriotism, all that is pure in morals, and all that is admirable in liberty. Look to the Kingdoms of Europe and the Republic of America, and you will find in proportion as the people are educated, in that proportion are they civilized and free. In England and in the Republic at our side, the two most enlightened countries in the world. ignorance is considered almost a disgrace. if not a crime, while in Spain, Portugal and many other kingdoms of Europe and in Asia, the most enervating despotism prevails in consequence of the besotted ignorance of the lower classes. Then we of the North American Colonies, protected by the Aegis of our glorious fatherland, with our liberty secured by the blood of a glorious ancestry, and with our province, a garden, should have a just appreciation of our responsibility. Our young men will soon be called upon to fill our Halls of Legislation, to become our Doctors in Law, Medicine and Theology, to occupy the chairs of our Colleges and Institutions of learning, to cater for the masses in the public prints, and to build up a Provincial Literature.-Education alone can qualify you for the performance of these solemn duties, while it will lend a charm to every phase of life, dignify every calling, however lowly, and qualify you for any position, however inferior. Although many of our young men may not be blessed with the opportunities that some enjoy of securing a finished education, yet in a land where books are so cheap, where newspapers flood the very streets, no one need be ignorant. No difference how closely confining may be our occupations, we can by husbanding our moments find at least a few moments for study, and consequently will have time thoroughly to digest and understand what

The importance of Education may also be urged as affording a means of enjoyment. The mind is ever busy; if not employed in the contemplation of worthy objects it is wasting its powers and corrupting its purity by rioting amid scenes of dissipation, or is ever busy in broading over the misfortunes. incident to our fallen state. By proper training, a new direction is given to our thoughts. Do we make the noble science of Astronomy our study; the harassing cares, and rasping collisions of life are forgotten; the petty animosities and jarring interests of society overlooked, in tracing out the evidence of Divine Wisdom so gloriously displayed in the starry Heavens. How our aspirations are elevated, how our desires become ennobled when pursuing this, the most interesting of all sciences.— Is Geology our favorite study, the pebble and the shell, that the uneducated would pass by as undeserving their notice, has each a voice and tells of other ages; the very rocks become tablets on which are engraved the world's history. In fact whatever may be our favorite study, we

secrate his leisure hours to profitable reading, wno is not stimulated to exertion by the desire to be as intelligent as his neighbours, and who is not among the first to secure the reading of the last Review or

The last and highest consideration

which I shall deduce for cultivating the

mind, is its immortality. This world is not always to be our home. We are to be transported to a more genial clime-if we have faithfully acted our part here where our field of investigation shall be wide, where every power of the mind shall receive a new impulse, and where the ills and cares of life shall no longer perplex and annoy; but where we may forever inquire into the works of God, forever admire the wisdom displayed in the immensity of creation, and through the never ending cycles of eternity see new developments of the wisdom and goodness of that Being their rights, valuantly did they defend their | through and by whom every blessing is received. We are taught in the word of Divine writ that the faithful steward, who and added five talents to his Lord's five, was made ruler over five cities ; was adone who had only gained two; while the one who gained none was severely reprinanded for his negligence. So we believe stand point, and shall be better capacitated of his mind, who has scarcely grappled with and secured one original truth, who has failed to read the book of nature, spread out before him, shall be able to cope with the vigorous intellect of a Newton or a Paul, when carrying forward in another world the education commenced in this? Reason and the Word of God teach us differently. This fact should act as a powerful incentive to induce us to seize every available moment, and devote it sacredly to the cultivation of the powers of the mind. Here we are met by some who tell us these talents are so small it is useless for them to put forth any efforts for their improvement. The unfaithful steward was not condemned because he had only one talent.

but it was because he did not make a good

ise even of that. Then let every young

man consider it his solemn duty to do what

ne can to cultivate the powers of his mind.

He may never have entered our Semina-

ries of learning, or crossed the threshold of

College; yet, while books are so cheap,

We have been urging the importance of a

gnorance is a disgrace, aye, a crime.

to secure the greatest degree of physical enjoyment, and the necessity of mental culture in order to qualify us to perform the many duties of life creditably and satisfactorily; but f we stop here, our education is incomplete, nd we have neglected that which is of the nost importance. We are not mere intellecqualities for whose cultivation we are held trictly responsible. Many, in their eagerness to become eminent in science and literature, overlook the great end of their being; and. while they may be giants in intellect, are dwarfs in morals. The brilliancy of our ta lents, or our great acquirements, will never atone for any defects in our conduct as moral gents. How our respect and reverence are ncreased for such men as Bacon, Locke, and Newton, when we reflect, that, although the whole realm of science was at their feet, alhough Bacou's system of logic, Locke's celeorated Essay on the conduct of the understanding, and Newton's principles, have been all countries, yet they never, in their desire to widen the bounds of science, -to remove the incient landmarks of superstition and bigstry .- neglected the sublime truths of man's countability to the Great God, never sacriiced the principles of our blessed religion at he shrine of workely ambition. When we place in contrast the career of such with that of Napoleon, and others who lived for self. who would not willingly forfeit all claims to worldly fame and worldly greatness, for the honour that springs from the performance of noble, self-sacrificing deeds? The pleasures of this world are unsatisfying, its honours are evanescent; soon we will be forgotten; soon we will join the long list of those who once were as gay and happy as we. Oh, then, in our pilgrimage over the great Saharas of life, let us cheer each other with the prospect that is before us, if we only faithfully perform the solemn duties required at our hands. True greatness alone can be secured by being morally great. who would not willingly forfeit all claims to

Great and good men have been demanded at all periods in the world's history. The are n which we live, above all others, needs men of unflinching integrity, educated minds, and anaffected piety. "Counterfeit specimens of ner—the tenement in which the soul lodges, while it is left uncultivated; its powers become encryated, which, with proper cultivation, might have grasped the zenith and radus of all science; it is shorn of its dignity, benumbed, yea, paralyzed, through careless indifference and sluggish inactivity. When urging the necessity and importance of cultivating the powers of the mind, we are frequently met with the objection, that the time can't be afforded for

#### Miscellaneous.

THE CHRISTIAN'S PLAGUE.

BY REV. D. NUTTER

"O wretched man that I am! who shall deliver me from the body of this death?"

This exclamation of Paul which we have chosen as the motto of this article has been the subject of much dispute amongst Christians of opposite creeds. Some suppose the apostle referred to his unconverted state; while others believe he expressed his present feelings, as a Christian, regenerated. By an examination of the language in connection with the text, it is obvious to me, that it is the sentiment and feeling of a Christian man, and not that of an impenitent sinner. Throughout-the chapter he speaks in the present tense, as something now, and not in the past. He also speaks in the former part of the chapter, of a state before the work of grace was wrought.-See the first three verses. Then he shows how God, by the law, opened his eyes, and shewed him what a sinner he was,-dead, condemned, and undone : and finally, his experience and hatred of

sin now, as a Christian. Now, it is our object to show how the emains of sin in a Christian man becomes burden and is hateful to him. There is marked and essential difference between Christian and sinner. The latter does not know and hate sin; but rolls it under his tongue as a sweet morse -- drinketh it down as the thirsty ox drinketh down the water, He does not delight in God, or his law; for God is not in all his thoughts. But the Christian is a subject of divine grace, and grace teaches him to hate sin. Hence it is that he finds if to be a burden on his soul. Grace constrains him to desire to be free from the influence of sin, as well as to desire to be forgiven. An impenitent sinner is represented as all over defiled, from the sole of the feet to the erown of the head, nothing but wounds and bruises, and putrifying sores. And yet, bad as his case is, he is more stupid than the ox or the ass, and is totally without consideration. And was not this the case with Paul before he was converted? He was a persecutor, and a blasphemer, and did many things in opposition to Christ and his church. Yet, he was so far from feeling and lamenting the wrong that he thought he ought to do it-that he was doing God service. After he became the subject of the grace of God, he deeply lamented his folly and sin, and called himself the chief of sinners, and unworthy to be called an apostle, because he had persecuted the Church of God. And every Christian's experience bears testimony that it is the grace of God that led him to see sin to be exceeding sinful, and made him

hate and repent it. Again, sin is the plague of a Christian, cause he has an enlightened conscience. Conscience is good or evil-right or wrong sensitive or stupid-according as it is sanctified or unsanctified. The good man labors to have a conscience void of offence, bearing witness in the Holy Ghost, or which the Spirit approves of, purged from dead works, and enlightened. And who is it so labors ?-the saint or the sinner ? Is he conscience of the latter awake to a sense of the wrong? Is he troubled about sin, and the depravity of the heart ? What saith the Word of God on this subject? It calls the conscience evil till it is sprinkled from it. Seared, as with a hot iron, or, so stupified and blinded, that it has no sense of sin. It is also called a defiled conscience, because it is erroneous, and excuseth when it should accuse.

Now, it was this defiled, stupid conscience which blinded Paul, and led him to justify himself in his bitter opposition to the gospel and the church of Christ. But, when softened, enlightened and sanctified; old things passed away; and all things became new. Never was there a greater change wrought in a man. He preached the faith which once he destroyed; and labored to amend the wrong he had done and condemned sin which he still found to dwell in him. And finding that he had not yet attained, neither was already perfect, he groaned being burdened ; and said. "O wretched man that I am? who shall deliver me from the body of this death? If any one doubts that he expressed this feeling as a Christian, let him notice the hope which immediately follows the words: "I thank God through Jesus Christ our Lord." That is, I shall vet be delivered. through Jesus Christ our Lord. Had he any hope in Christ for deliverance when he was out of Christ? when he was without Christ, and without hope in the world? Paul, and all true christiane makes the law the rule of their lives. And as this law searches the heart, and extends to every thought; there is not a man living but will find that in many things he offends, if grace has only enlightened his soul, to see the ourity of the law, Sin then becomes the ourden of the Christian's soul, because he oves the law of God after inward man : out finds another law in his members warng against this law which he loves. The w of God is written on the Christian's heart; and it entered, by the grace of God, its purity and the strictness of its demands

what God requires; he is in trouble; and groans under the heavy and odious burden The language we have chosen as our motto, clearly indicates a desire to restrain

drives the convicted sinner from all hope in himself; and, in this sense, becomes a sahool-master, to bring him to Christ. So, as when first converted, he now finds his heart, and words, and life come short of

sin. But, we may ask again, does the sinner desire to restrain sin? or, does he not love it? What, the impenitent flee from sin! No. He sins greedily with both hands. He casts the law behind his back. He will not have God to reign over him. Is he the wretched man, that wishes founding native churches. It was only after suche pity. and prays to be delivered from this dead men as Ward and Marshman had been added to body? Such a supposition is the height the mission staff, that he may be said to have of absurdity! But the man, as a subject of saving grace, longs to be free; prays, fights, and hopes for the victory. Sin, then, is the plague of a Christian, because he has a strong desire to restrain it, and be- logical pursuits disposed him for this work, come free from sin. But sin plagues the while his spirit of indomitable perseverance Christian, because it interrupts his per- fore him through difficulties that would have formance of duty. Why is he not more withered the energies of hundred common bold and faithful in the cause of his Master? Why not always really to give a reason of the hope that is in him? Why did Peter deny his Saviour? Timidity, shame and pride is the bane of Christian faithfulness! Worldly-mindedness also is a great | and found him sitting cheerfully at the same enemy to Christian progression. An evil heart of unbelief stupifies the soul, and leads it to depart from the living God. Thus sin, of every kind and degree, interrupts the performance of duty to God, to the church, and to our own souls. And my friend of the power of decision and of concentrated energy that accomplishes every thing but miracles. "Eustace," said he to his nephew, with much self-depreciating moheart of unbelief stupifies the soul, and and to our own souls. And no friend of desty, but yet with some truth, too, "if, after Christ will undertake to justify himself in my removal, any one should think it worth his his short-comings; but bewail the evil tendency of his heart; and like Peter, "go

Another cause of this plague of sin, is, that it interrupts the Christian's communion and enjoyment of God. When David had sinned, he was not found rejoicing in he had to cry out, " I am cast out from the did a sinner feel sin to be a burden? or exchange for some lovely spe tween him and his God? He rejoices in the increase of corn and wine; but the child of God rejoices in the light of God's countenance. When that is withdrawn, he cries out, "Thou hidest thy face, and I am troubled." "O wretched man that I am!

who shall deliver me from the body of this When such men as the apostle Paul, finds sin to be a grievous burden, a plague of the soul, what are we to conclude Why, that the more grace a Christian has, the more he will have of this experience; that is, the more he will hate and lament the sin that dwelleth in him. And what a contrast we have here, with these who pretend, or think they have no sin! "Not committed sin for a year !" Why, you are more fit for heaven than this world! Noah sinned; Abraham sinned; Moses sinned; David sinned; Isaiah sinned; Peter sinned; and God saith. "There is not a man upon earth, that sinneth not." What then are we to think of such ? Why, that they are puffed up with spiritual prides; and Satan keepeth his palace; so his goods are in peace! It is the language of the Pharisee: "I never transgressed at any time thy commandment" Not so the Christian man. Every such man laments that he is not more conformed to God and his will; and the more he grows in grace. the more he will see, feel, and lament the sin that dwelleth in him! "The more thy glories strike mine eyes, the humbler I

Again, the Christian never lives in a state of death. It is the unbeliever who is said to be "dead in trespasses and sins." It is she who liveth in pleasure, who is dead while she lives. It is the prince of the power of the air, the spirit that worketh mightily in the children of disobedience. These are asleep-yea, dead. They cannot feel sin to be a plague. They are buoyed up in it, like a dead body buried up in the grave !

But, how different it is with a soul releemed and called, like Lazarus, out of his grave. "You hath he quickened." says Paul to the Ephesian Christians. Now, such are alive in Christ; and it is the living who think, and move, and feel. To hate sin, therefore, is an evidence of spiritual life; not only that he has been converted from the error of his ways, but that he is still alive to God and divine things. He dat is a see doubled about sin, lives the nearest to God. Hence, the more we are impressed with the purity and holiness of God, the more odious and exceeding sinful sin will appear, and the more it will be the plague of the soul.

We gather also from our subject, that a Christian must live by faith, and not by sight. Is he carrying on a warfare with sin, and satan-the instigator of sin? Then, he must take the shield of faith, whereby he may quench all the fired arts of the devil. He also finds himself not what he once hoped he should be, nor what he prays and longs to be, viz., free from sin, but he has the promise of a full conformity to Christ : but it will be when he shall see Him as He is, and shall be changed into sible men. Affected airs, a nicely cut coat, a spear in its true offensive character. Thus could be same image, from glory to glory, as by spear in its true offensive character. Thus

Few men have ever accomplished so much in the course of a single lite, as William Carey. Even in the earlier years of his mission, when with his dwelling near the haunts of the tiger, he was beset with daily perils, his labours were not unfruitful in gathering converts, and betaken himself to the great work of his life, -the translation of the Scriptures into the principal languages of the East, and the printing of those translations at the mission press of Serampore. His natural aptitude for philomen. Acting not from impulse but from principle, he could return from day to day to the same work at the same hour, without te-dium or desire of change. It is no extravagant fancy that one who had been absent from India for thirty years, might have returned labours, with the same dozing pundit before him. Foster might have found in him an ilwhile to write my life, I give you a criterion by which you may judge of its correctness. If out and weep bitterly. Or, with the apostle, exclaim, "O wretched man that I am! will describe me justly. Any thing beyond this will be too much. I can plod; I can persevere in any definite pursuit. To this I owe every thing."

As his learning became known, the Government bestowed upon him the professorship of the Bengali tongue in the College at Fort William, and other offices, which, as they inthe God of his salvation; but groaning under the hidings of his face; and praying. God to heal the bones which He had broim the pride of his in th

tained all his youthful passion for flowers to DR. SPRINGS' CALL to THE MINISTRY presence of the Lord." Sin, then, inter- the last. It was no uncommon thing for him rupts the enjoyment of God. But, when to send Hindu idols to friends in England, in British flora, such as our mountain daisy, which he would eagerly introduce into his garden at Serampore; and even in his last illness, when he had no longer strength enough to be borne into his garden, some favourite plant would be brought into his apartment, on which be would look for a time almost with rapture. But ere that hand began to tremble, and the manuscripts were rolled away, Carey saw his work accomplished. Two hundred and thirteen thousand volumes of the Divine Word, in forty different languages, had issued from the press at Serampore. It was a work, the grandeur of which will grow with time. The men in parliament, who had scoffed at the thought of a mechanic going to convert India, and whom Wilberforce rebaked, by remarking that to his mind that very thought was more sublime than Milton planning his Paradise Lost, had had their laugh, and were forgotten. The mists continue but for a night, God's stars shine on for ever !- Miss. Recorder.

> What is Moderate Drinking? It is a great deceiver of nations, promising health and long life, and yet destroying more by its tendencies than war, famine or plague.

> It is a sweet morsel in the mouth, but it is gravel in the stomach. It is a regular quack medicine, making splendid promises, but performing no cure,

and yet demanding enormous pay. It is a light fingered gentleman, who feels every corner of the drawer, and to the very

bottom of the purse. It is the first step in an inclined plane of rapid descent, smooth as marble and as slippery as glass, ending in the abyss of ruin. It is a beautiful serpent, in whose fangs deadly venom is concealed by the dazzling of

It is hypocrisy personified and affected outside sobriety while all is agitation and un-

It is the landlord's bribe line, by which he secures his victims and fastens them in a cage. It is an Ignis fatous, tempting its fated fol lowers over trembling bogs, and tumbling them down a frightful precipice. It is a whirlpool of frightful ruin in which thousands have sunk to rise no more.

It appears as an angel of light, assuming the smiling countenance, but in reality, demon of the bottomless pit. It is a perpetual dropping, injuring a man's constitution far more than occasional drunk

It is a birth day and birth place of all the drunkenness we have ever had in the land. It provides an army of reserve to recruit he ever reject one that came to him? "I the ranks of sixty thousand destroyed annual- | would go with Christ," saith another, "but ly by strong drink.

"I Danced my Convictions Away."

What probability is there of serious impre sions being retained for any length of time by those who trequent the giddy dancing-school, the soul-enervating ball-room, the demoralizing circus, or the theatre! The practice of at-with him." Ah! but he is a great physitending upon such places is generally formed. and the taste for them acquired, while under the eye of the parent; and a judicious exercise of authority would generally suffice to turn the mind to more wholesome and legitimate of Ireland, in the revival, which just hits sources of entertainment. Many a one who has fallen a victim to parental indifference, has one another, when one says "I cannot bitterly lamented that he was not more carefully guarded on this point; and in some instances, perhaps in many, dying souls have attributed their perdition to the mistaken kindness which indulged their youthful follies. Says a venerable divine: "Lwas celled in the early part of my ministry, to stand beside the selves, "It is a something so mysterious I bed of a beautiful young mother, whose life cannot reach it." Faith is trusting Christ. was fast ebbing away. Anguish, deep, hopeless anguish, was rivetted on her countenance. I asked her if she was willing that I should pray with her. Her reply was, 'I have no objection, but prayers will be of no avail now; it is too late, too late; I must die. I am lost! cannot reach it." Faith is trusting Christ. It is the end of mystery and the beginning of simplicity; the giving up of all those idle feelings and believings that aught else cannot reach it." Faith is trusting Christ. It is the end of mystery and the beginning of simplicity; the giving up of all those idle feelings and believings that aught else cannot reach it." Faith is trusting Christ.

ments, but let the parent reflect that it is more difficult to prevent the second step than the first, and that the child whose principles are not yet matured, and whose impulses have not yet been modified by experience, will quickly acquire those habits which may yet master him, body and soul, and ruin his prospects for eter-

"The clay is moist and soft; now, now make haste; And form the pitcher, for the wheel turns fast. And "the pitcher once formed, may be more easily broken than altered."

An Armenian and a Calvinist. The following conversation between Mr. Wesley and Mr. Simeon is related by Dr. Dealry in his sermon on the occasion of the death

of the latter :-" Pray, sir, do you feel yourself a depraved creature, so depraved that you never would have thought of turning to God, if God had not first put it into your heart?" "Yes," said the veteran Wesley. "I do in-

"And do you utterly despair of recommending yourself to God by anything that you can do, and look for salvation solely through the blood and righteousness of Christ

"Yes, solely through Christ."
"But, sir, supposing you were first saved by Christ, are you not somehow or other to save yourself afterwards by your own work?"
"No; I must be saved by Christ from first

"Allowing, then, that you were first turned by the grace of God, are you not in some way or other to keep yourself by your own power?"

"What, then, are you to be held every hour and every moment by God, as much as an infant in its mother's arms?" "Yes, altogether."

"And is all your hopes in the grace and mercy of God to preserve you unto his heaveniy kingdom?"

Rev. Dr. Prince, in a letter to the Observer, gives the following interesting account of the conversion of the venerable pastor of the Old Brick Church in New York City-Rev. Dr.

Spring :-A few years ago I was with Dr. Spring, in his study, conversing with him on the early years of his public life. He had not then recovered fully from his loss of sight. He men-

tioned a fact which I may here repeat, and do no violence to his feelings. "When we were married," said ac, we were neither of an Christians. But on that day we commenced family worship, and we have never omitted it a single day since." Dr. Spring was then a lawyer, with a rapid-

ly growing practice. But he was called to the ministry by a voice as from heaven itself. While hearing a sermon, I think by Dr. Mason, he felt an impression so powerful that all resistance was vain, and he was compelled to yield to the feeling. "Woe is me if I preach not the Gospel." He laid aside his law books and went with his wife and child to Andover, and there studied theology. That wife who was with him while a student in the seminary, and with whom he prayed daily for more than fifty years, has now gone before him to her rest and reward.

HOW THE BAPTISTS GROW.-The American Baptist Almanac, for 1861, has its accust tomed interesting survey of denominationafacts. Its footings show that there are in the United States 12,371 regular Baptist churches, 7,837 ordained ministers, 1,115 licentiates, and 1,020,442 communicants. These figures do not include the irregular Baptists of whom, including the Campbellites, there are not less than half a million. Virginia has the largest number of regular Baptists of any one State in the Union, the aggregate being 107,283.— New York stands next, at 92,873, and there are four other States, Alabama, Georgia, Kentucky, and Norh Carolina, which have more than 50,000. The accessions to our denominational strength in 1859, are reported to be 72,080 baptisms, 246 ordinations, 180 new churches constituted, and 70 new meeting houses built. These are some of the hopeful statements of the Almanac, and every family should have a copy of it.

Wilt thou Go with this Man? I remember Dr. Hawker concluding an admirable discourse with these brief words: The words were addressed to Rebecca of old: "Will thou go with this Man?"

Souls, will ye go with Christ? Will ye go to Christ?" "I would go with him." saith one, "but would he have me?" Did I am naked." He will clothe thee. "I would go to him," says a third, "but I am He can cleanse you; nay, his own triood shall wash you, and his own veins will supply the purifying stream. "I would go with him," said another, "but I am diseased and leprons, and cannot walk cian, and he can heal thee. Come as thou art to Christ. Many say, "But I cannot come." I remember a saying in the North the mark. The young converts will say to come," "Brother, come if you can, and if you can't come, come as you can." Will you not come, when, by coming to Christ, you may save your soul? We do not know what faith is when we say to ourcannot reach it." Faith is trusting Christ. the Spirit of God. For this blessed conformity he has to look, and hope, and live by faith. Paul said, "The life which I live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me." And what Christ has already done for the believer is a guarantee of the consummation of his hope:

"His love in times past forbids me to think, He will leave me at last in sorrow to sink; Each sweet Ebenezer I have in review, Confirms his good pleasure to help me quite through."

"It is too late, too late; I must die. I am lost! lost forever!" I prayed earnestly with her, but her hard heart was untouched; there was in it no fountain of love to its Maker, and it was 'too late.' She had been, at a very early period of life, seriously impressed; 'but,' said she, 'my mother sent me to the dancing school, and I danced all my convictions away.' As she lived so did she die—without Christ in the world."

It may seem a trifling matter to allow a child for once to mingle in the society of the wicked and profane, or to taste the tempting wine, or to visit scenes of un-Christian amuse-